1: Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

where others pushed them into the cave. When the entrance was filled, they set fire to the wood and suffocated all those inside: none escaped.[1]

Torts.

If a man accidentally hurt another, he would give a present to assuage his injured feelings and prevent retaliation. Neither husband nor wife was responsible to the other for injuries to their children. If a foreigner murdered a Havasupai, his relatives would immediately revenge themselves on the murderer. In spite of their intimate relations with the Walapai, fracases do occur; recently knives were drawn in a dispute over a horserace. If a Havasupai killed a Walapai, his relatives might pay a blanket, horse, or buckskin to prevent his being killed in retaliation. A chief would accompany them to the Walapai. Similarly, the Walapai would offer to pay if one of their number killed a Havasupai. When two men quarrel, as when one sets upon his wife's lover, bystanders interfere before either comes to grief. A shaman is killed for his mischiefs (p. 230).

A theft by a Navaho is instanced wherein revenge is taken by killing and despoiling an innocent member of that tribe (p. 367). Sinyella's father received recompense (a blanket) from a Hopi who stole his Navaho wife (p. 227).

Comparative Notes

Data on residence after marriage are lacking for many tribes in this area. Yet there seems to be some local differentiation. Matrilocal residence as the normal procedure holds for the Hopi, Zuñi, Sia, and undoubtedly other Pueblos. It is important to know how residence is affected by male ownership of houses on the northern Rio Grande and by ownership by either sex in the middle Pueblo area. In Laguna at least there is both matrilocal and patrilocal residence. Dumarest indicates Cochiti as patrilocal, but Starr has it matrilocal. The Navaho may be matrilocal and the Kiowa certainly are.[2] Patrilocal residence occurs in the Southwest among the Pima, Papago, Yuma, Cahuilla, evidently the Western Apache and Northern Diegueño, and perhaps the Gabrielino.[3] Temporary matrilocal residence is found among the Havasupai, Apache (all other groups?), Mohave, Cocopa, Tepecano, Uintah Ute, Paviotso, Washo, Patwin, the Northern Maidu of the foothills, Northeastern Maidu, and occasionally among the Southern Diegueño and Wind River Shoshoni. The Northern Maidu of the Sac-

[1] Compare the same procedure of the Pueblos (Hopkins, 73, 74).
[2] Kroeber, (2), 99; Stevenson, M. C., (a), 30; Parsons, (a), 176; Dumarest, 149; Starr, (a), 69; Lowie, 44; Curtis, I, 185-187; Mooney, (c), 253.
[3] Boscana, (d), 324; Curtis, I, 133; II, 38, 66; Gifford, (a), 173, 180; Reid, 11.

591 a small percentage of those now living independently will ever return to the
428 reservation. The small acreage which each of them would inherit makes a mass return prohibitive, for they could not then live up to their present economic standard.

Divorce

586 Informants assert that in former times there were few divorces. Spier (1928, 234) reported that informants denied the practice, but he noted several examples of separations. Records of former generations collected at the present time show a number of divorces which may have been separations following trial marriages.

586 Formerly, divorce was proclaimed on a public occasion (such as at a
578 gambling session) when each party stated his or her side of the case. Al-
627 though this formality is now seldom carried out, an example was observed at the harvest celebration in 1951 when a shaman wished to divorce his Walapai wife after several years of marriage marked by other disputes and separations.

About noon when the group was assembling for dinner, the shaman stated his charges at some length, saying he wanted his wife to leave but that she refused. That night at the round dance, his wife made a brief statement that she did not wish to leave him but that he was making her do so. The following day she left Supai. (About a year later this couple was reunited, but eventually separated again.)

This was in no sense merely a public quarrel. Both husband and wife were present on both occasions but neither replied to the other, and all spectators kept their own counsel.

Adultery and Divorce

586 The reason for divorce in former times usually was adultery. It was
837 almost always the man who left his wife, either because she was the of-
684 fender, or because he preferred another woman. Usually a husband cut the hair of his adulterous wife two or three inches from her head, and beat her as well. Then he killed a horse belonging to his rival or beat the man up. One informant added, "If the other man didn't say anything back to the husband about the dead horse, then it could be forgotten, and sometime they could be friends again."

If a woman learned that her husband had been engaged in an affair with another woman, she would be angry and might leave. She would stay with her relatives or friends for awhile, then would return. Sometimes the relatives would force her to return although they knew her husband was at